

THE  
**CENTO:** *K*

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BEING

A COLLECTION OF CHOICE

*EXTRACTS,*

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FROM THE MOST APPROVED AUTHORS;

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Chiefly designed for the Instruction of  
young Persons.

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In the multifarious productions of Authors, there are strewed divers  
precepts, of a moral as well as of an evil tendency:—the  
grand point lies in being able to select the good  
and useful from the pernicious  
and hurtful.

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*Pontefract:*

PRINTED BY J. FOX.

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1798.

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## PREFACE.

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*IN a work of this kind, much can not be expected by way of introduction; here are no technical terms to be explained, nor any thing that would seem to demand a prefatory address: but, so custom will have it, a book is by some deemed incomplete without a preface. If a practice be harmless there can be no impropriety in following it; and it is more out of conformity, than from any conviction of the utility of it, that these few lines are prefixed, by way of preface to the CENTO.—It may not be amiss, perhaps, just to mention one thing, which it is feared some will be ready to censure as a defect;*

## PREFACE.

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*a defect; which is, the not mentioning the different authors, from whose works the following pieces are compiled.—One reason for this omission is, that some of them were not known when this collection was made; owing to many of the pieces being extracted without noticing the authors, before there was any intention of making them public. Independent of this, there is another reason which may in some measure justify this omission:—Some people, from prejudice or the like, are apt to condemn authors “by the lump:” and, with such it does not infrequently happen, that if some particular part be so unfortunate as to displease, the whole is condemned! Such injudicious decisions ought certainly to be censured—it should be remembered that there is scarcely any thing in the world of nature or art, in the world of morality*

## PREFACE.

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*morality or religion, that is perfectly uniform. To conclude with Watts, "Some  
" excellent sayings are found in very silly  
" books, and some silly things appear in  
" books of value. We should neither  
" praise nor dispraise by wholesale, but  
" separate the good from the evil, and  
" judge of them apart: the accuracy of  
" a good judgment consists in making  
" such distinctions."*



THE

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THE  
CENTO:

&c.

*To improve the Understanding;—the first  
object of Instruction.*

IN reality, the mind is nourished and strengthened by the sublime truths supplied by study. It increases and grows up in a manner with the great men, whose performances are the objects of its attention, almost as we usually fall into the practices and opinions of those with whom  
we

we converse. It strives by a noble emulation to attain to their glory, and is encouraged to hope for it, from the success which they have met with. Forgetful of its own weakness, it makes noble efforts to soar with them above its natural pitch.—Not furnished with a sufficient stock in itself, and confined within narrow bounds, it has sometimes little room for invention, and its forces are easily exhausted. But study makes up its defects, and supplies its wants from abroad. It enlarges the limits of the understanding by foreign assistance, extends its views, multiplies its ideas, and renders them more various, distinct, and lively: by study we are taught to consider truth in various aspects and different lights, we discover the copiousness of principles, and are enabled to draw from them the remotest consequences. We come into the world surrounded with a cloud of ignorance,

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ignorance, which is increased by the false prejudices of a bad education. By study the former is dispersed, and the latter corrected. It gives rectitude and exactness to our thoughts and reasonings; instructs us how to range in due order whatever we have to speak or write; and presents us with the brightest sages of antiquity as patterns for our conduct, whom, in this sense, we may call, with Seneca, the masters and teachers of mankind. By laying before us their judgment and discretion, we are made to walk with safety under the direction of such chosen guides, who, after having stood the test of so many ages and nations, and survived the downfall of so many empires, have deserved, by common consent, to be esteemed the sovereign judges of good taste through all succeeding times, and the most finished models of the highest perfection in literature.

OBSERVATION.

*OBSERVATION.*  

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IT is owing to observation that our minds are furnished with the first simple and complex ideas. It is this that lays the ground work and foundation of all knowledge, and makes us capable of using any of the other methods for improving the mind: for if we did not attain a variety of sensible and intellectual ideas, by the sensation of outward objects, by the consciousness of our own appetites and passions, pleasures and pains, and by inward experience of the inward actings of our own Spirits, it would be impossible either for men or books to teach us any thing. It is observation that must give us our first ideas



ideas of things, as it includes in it, sense and consciousness. All our knowledge derived from observation, whether it be of single ideas, or of propositions, is knowledge gotten at first hand. Hereby we see and know things as they are, or as they appear to us: we take the impressions of them on our minds from the original objects themselves, which gives a clearer and stronger conception of things. These ideas are more lively, and, in many cases, are much more evident: whereas what knowledge we derive from lectures, reading, and conversation, is but the copy of other men's ideas: that is, the picture of a picture. Another advantage derived from observation is, that we may gain knowledge all the day long, and every moment of our lives, and every moment of our existence we may be adding something to our intellectual

intellectual treasures, except when we are asleep; and even then the remembrance of our dreamings will teach us some truths, and lay a foundation for a better acquaintance with human nature, both in the powers and in the frailties of it.

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### CONVERSATION.

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CONVERSATION calls into light what has been lodged in all the recesses and secret chambers of the soul. By occasional hints and incidents it brings old useful notions into remembrance: it unfolds and displays the hidden treasures of knowledge, with which reading, observation, and study had before furnished the mind.

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mind. By mutual discourse, the soul is awakened and allured to bring forth its hoards of knowledge, and it learns how to render them most useful to mankind. A man of vast reading, without conversation, is like a miser, who lives only to himself.

In free and friendly conversation, our intellectual powers are more animated, and our spirits act with a superior vigour in the quest and pursuit of unknown truths. —There is a sharpness and sagacity of thought that attends conversation, beyond what we find whilst we are shut up reading and musing in our retirements. Our souls may be serene in solitude, but not sparkling, though we may be employed in reading the works of the brightest authors. Often has it happened in free discourse, that new thoughts have strangely struck out, and the seeds of truth sparkle and  
blaze

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blaze through the company, which in calm and silent reading would never have been excited. By conversation, you will both give and receive this benefit; as flints, when put into motion and striking against each other, produce living fire on both sides, which would never have arisen from the same hard materials when at rest.

In generous conversation, amongst ingenious and learned men, we have a great advantage in proposing our own opinions, and of bringing our sentiments to the test, and learning in a more compendious way what the world will judge of them, how mankind will receive them, what objections may be raised against them, what defects there are in our schemes, and how to correct our own mistakes: which advantages are not so easily obtained by our own private meditations: for the pleasure we  
take



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take in our own notions, and the passion of self-love, as well as the narrowness of our own views, tempts us to pass too favourable an opinion on our own schemes; whereas the variety of genius in our several associates, will give happy notices how our opinions will stand in the view of mankind.

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## READING & CONVERSATION

CONTRASTED.

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BY reading, we learn not only the actions and sentiments of distant nations and ages, but we transfer to ourselves the knowledge and improvements of the most learned men, and the wisest and best of mankind.

kind; for though many books have been written by weak and injudicious persons, yet most of those books which have obtained great reputation in the world, are the products of great and wise men in their several ages and nations. By conversation we can obtain the instruction of those only who are within the reach of our dwelling, or our acquaintance, whether they are wise or unwise, and sometimes that narrow sphere scarce affords any person of great eminence in wisdom or learning. And as for our own studies and meditations, even when we arrive at some degrees of learning, our advantage for further improvement in knowledge by them is still far more contracted than what we may derive from reading.

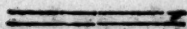
When we read good authors we learn  
the best, the most laboured, and the most  
refined

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refined sentiments of those wise and learned men; for they have studied hard, and committed to writing their maturest thoughts, and the result of their long study and experience: whereas by conversation, and in some lectures, we obtain many times only the present thoughts of our tutors or friends; which, though they may be bright and useful, yet, at first, perhaps, may be sudden and indigested, and are mere hints, which have risen to no maturity. It is another advantage of reading, that we may review what we have read; we may consult the page again and again, and meditate on it, at successive seasons, in our sereneest and retired hours, having the book always at hand: but what we obtain by conversation and in lectures, is oftentimes lost again as soon as the company breaks up, or at least when the day is over; unless



less we happen to have the talent of a good memory, or quickly retire and mark down what remarkables we have found in those discourses. And for the same reason, and for want of retiring and writing, many learned men have lost several useful meditations of their own, and could never recall them.



### *SINCERITY & TRUTH.*



**T**RUTH and reality have all the advantages of appearance, and many more. If the show of any thing be worth any thing, certainly sincerity is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good



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good to have such a quality as he pretends to? For, to counterfeit and dissemble, is to put on the appearance of some real excellency. Now the best way for a man to seem to be any thing is really to *be* what he would *seem* to be. It is many times as difficult to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he is discovered to want it, and then all his pains and labour to dissemble is lost. There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexions.

It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herself one time or other. Therefore, if any one think it convenient to seem good, let him  
be

be so indeed, and then his goodness will appear to every body's satisfaction; so that upon all accounts, sincerity is true wisdom. Particularly as to the affairs of this world, integrity hath many advantages over all the fine and artificial ways of dissimulation and deceit; it is much the plainer and easier, much the safer and more secure way of dealing in the world; and will hold out and last longest. The arts of deceit and cunning do continually grow weaker and less effectual to them that use them; whereas integrity gains strength by use, and the more and longer any man practices it, the greater service it does him, by confirming his reputation, and encouraging those with whom he is concerned, to repose the greatest trust and confidence in him, which is an unspeakable advantage in the business and affairs of life.

*Evil*

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*Evil Communications corrupt good*

*Manners.*

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ALL nature loves and seeks society: even the animals which are not of the most ferocious and untameable kind, delight to herd together, and feel a satisfaction in each other's presence. Man, peculiarly formed for society, has no joy in absolute solitude: cut off from his fellow creatures, so far is he from partaking of the pleasures of life, that he finds it extremely difficult to support his being. From society proceed all the refined comforts and superior enjoyments of life; and from society pro-

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ceed the greatest dangers and evils of life. It is unpleasing to think, that from our chief advantages our greatest evils should flow; but this is not the only instance wherein the observation holds good. Society you must, you will have: good society is not less difficult to attain, than it is advantageous when attained: evil society, as common as the air, is as blasting to the manners, as that air, when it bears on its noxious wings pestilence and disease. The choice of bad company evidently proves a bad disposition of mind. "Tell me with whom you go," says the proverb, "and I will tell you what you are." Free society is a matter of absolute choice, and, like another alliance, can never be contracted without consent of parties. Like universally affords with like; and it is as impossible for a virtuous mind, desirous of improvement,



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provement, and studious to excel in duty, to take pleasure in the company of idle, ignorant, and vicious persons, as it is for the two greatest contraries in nature to unite. Where the sentiments, the conversation, the pursuits totally disagree, what but strife and contention can ensue? Is it probable that persons thus dissentient, will delight to associate merely to jar and contend? Far different is the design and end of social intercourse. Indeed the matter wants very little proof; the choice of bad company is as infallible a proof of a bad mind, as the choice of bad, trifling, and unimproving books, would be of a depraved taste in the man who had a large and excellent library of the best and most improving authors around him, whence to make his election.

VIOLA-

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*VIOLATION OF TRUTH.*

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THERE is no crime more infamous than the violation of truth. It is certain that men can be social beings no longer than they believe one another. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself. Yet the law of truth, thus sacred and necessary, is broken without punishment, without censure, in compliance with inveterate prejudice and prevailing passions. Men are willing to believe what they wish, encourage rather those who gratify them with pleasure, than those who instruct them with fidelity.

*Many*

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*Many things conspire to interrupt our  
future Enjoyments.*

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THOSE who would gladly pass their days together may be separated by the different course of their affairs: and friendship, like love, is destroyed by long absence, though it may be increased by short intermissions. What we have missed long enough to want, we value more when it is regained; but that which has been lost till it is forgotten, will be found at last with little gladness, and with still less if a substitute have supplied the place. A man deprived of the companion to whom he  
used

used to open his bosom, and with whom he shared the hours of leisure and merriment, feels the day at first hanging heavy on him; his difficulties oppress, and his doubts distract him; he sees time come and go without his wonted gratification, and all is sadness within and solitude about him. But this uneasiness never lasts long: necessity produces expedients, new amusements are discovered, and new conversation is admitted,



**SELF.**



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*SELF-DENIAL.*

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NOTHING is more fatal to happiness or virtue, than that confidence which flatters us with an opinion of our own strength, and by assuring us that the power of retreat precipitates us into hazard. Some may safely venture farther than others into the regions of delight, lay themselves more open to the golden shafts of pleasure, and advance nearer to the residence of the fiends; but he that is best armed with constancy and reason, is yet vulnerable in one part or other; and to every man there is a point fixed, beyond which, if he pass, he will not easily return. It is certainly most wise,

wife, as it is most safe, to stop before he touches the utmost limit, since every step of advance will more and more entice him to go forward, till he at last enters the recesses of voluptuousness, and sloth and despondency close the passage behind him. To deny early and inflexibly, is the only art of checking the importunity of desire, and of preserving quiet and innocence.— Innocent gratifications must be sometimes withholden: he that complies with all lawful desires, will certainly lose his empire over himself, and in time either submit his reason to his wishes, and think all his desires lawful, or dismiss his reason as troublesome and intrusive, and resolve to snatch what he may happen to wish, without inquiry about right and wrong. No man, whose appetites are his masters, can perform the duties of his nature with strictness

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ness and regularity; he that would be superior to external influences must first become superior to his own passions.

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### LOSS OF REPUTATION.

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OF the decline of reputation many causes may be assigned. It is commonly lost, because it was never deserved: and was conferred, at first, not by the suffrage of criticism, but by the fondness of friendship, or servility of flattery. The great and popular are very freely applauded; but all soon grow weary of echoing to each other a name which has no other claim to notice, but that many mouths are pronouncing it at once. Many have lost the

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final reward of their labours, because they were too hasty to enjoy it. They have laid hold on recent occurrences and eminent names, and delighted their readers with allusions and remarks, in which all were interested, and to which all were attentive. But the effect ceased with the cause; the time quickly came when new events drove the former from memory, when the vicissitudes of the world brought new hopes and fears, transferred the love and hatred of the publick to other agents; and the writer, whose works were no longer assisted by gratitude or resentment, was left to the cold regard of idle curiosity.





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THE

*INTENT OF STUDY.*

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**P**ROFIT and pleasure are the ends that a reasonable creature would propose to obtain by study, or indeed by any other undertaking. Those parts of learning which relate to the imagination, as eloquence and poetry, produce an immediate pleasure in the mind. And sublime and useful truths, when they are conveyed in apt allegories or beautiful images, make more distinct and lasting impressions; by which means the fancy becomes subservient to the understanding, and the mind is at the same time

time delighted and instructed. The exercise of the understanding in the discovery of truth, is likewise attended with great pleasure, as well as immediate profit. It not only strengthens our faculties, purifies the soul, subdues the passions, but, besides these advantages, there is also a secret joy that flows from intellectual operations, proportioned to the nobleness of the faculty, and not less affecting because inward and unseen.



THE GOOD EFFECTS OF THE SOCIAL APPE-  
TITE IN  
**HUMAN SOULS.**

AS the attractive power in bodies is the most universal principle that produceth innumerable effects, and is a key to explain the various phenomena of nature, so the corresponding social appetite in human souls is the great spring and source of moral actions. This it is that inclines each individual to an intercourse with his species, and models every one to that behaviour which best suits with the common well-being. Hence that sympathy in our nature, whereby we feel the pains and joys of

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of our fellow creatures. Hence that prevalent love in parents towards their children, which is neither founded on the merit of the object, nor yet on self-interest. It is this that makes us inquisitive concerning the affairs of distant nations which can have no influence on our own. It is this that extends our care to future generations, and excites us to acts of beneficence towards those that are not in being, and consequently from whom we can receive no recompence. In a word, hence arises that diffusive sense of humanity so unaccountable to the selfish man, who is untouched with it, and is, indeed a sort of monster or anomalous production.



ANGER.



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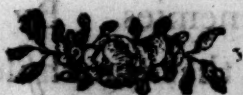
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**ANGER.**

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**ANGER** is so an uneasy a guest in the heart, that *he* may be said to be born unhappy who is of a rough and choleric disposition. The moralists have defined it to be a desire of revenge for some injury offered. Men of hot and heady tempers are eagerly desirous of vengeance the very moment they apprehend themselves injured; whereas the cool and sedate watch proper opportunities to return grief for grief to their enemies. By this means it often happens that the choleric inflict disproportioned punishments, upon slight and sometimes imaginary offences; but the temperately

perately revengeful have leifure to weigh the merits of the caufe, and thereby either to fmother their fecret refentments, or to feek proper and adequate reparations for the damages they have fufained. Weak minds are apt to fpeak well of the man of fury, becaufe when the ftorm is over, he is full of forrow and repentance; but the truth is, he is apt to commit fuch ravages during his madnefs, that when he comes to himfelf, he becomes tame then, for the fame reafon that he ran wild before, only to give himfelf eafe, and is a friend only to himfelf in both extremities.



GOOD

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*GOOD NATURE.*

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**M**AN is subject to innumerable pains and sorrows by the very condition of humanity; and yet, as if nature had not sown evils enough in life, we are continually adding grief to grief, and aggravating the common calamity by our cruel treatment to each other.—Every man's natural weight of afflictions is still made heavier by the envy, malice, treachery, or injustice of his neighbour. At the same time that the storm beats upon the whole species, we are falling foul one upon another.—Half the miseries of human life might be extinguished, if men would but alleviate the ge-

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neral curse they are under, by mutual offices of compassion, benevolence, and humanity. There is nothing therefore which we ought to encourage in ourselves and others, more, than that disposition of mind, which, in our language, goes under the name of good nature.

There is no society nor conversation to be kept up without good nature, or something which must bear its appearance, and supply its place. For this reason mankind has been forced to invent a sort of artificial humanity, which is what is expressed by the word good-breeding; for if we examine thoroughly the idea of what we call so, we shall find it nothing else than an imitation and mimicry of good nature, or in other terms, affability, complaisance, and easiness of temper, reduced into an art. These exterior shows and appearances



appearances of humanity render a man wonderfully popular and beloved, when it is founded upon real good nature; but, without it, it is like hypocrisy in religion, or a bare form of holiness; which, when it is discovered, makes a man more detestable than professed impiety.—Good nature is generally born with us: health, prosperity, and good treatment from the world, are great cherishers of it where they find it: but nothing is capable of forcing it up, where it does not grow of itself.—It is one of the blessings of a happy constitution, which education may *improve* but not *produce*.



LEARNING

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*LEARNING*

SHOULD BE APPLIED TO CULTIVATE OUR

MORALS.

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ENVY, curiosity, and our sense of the imperfection of our present state, incline us always to estimate the advantages, which are in the possession of others, above their just value. Every one must have remarked what powers and prerogatives the vulgar imagine to be conferred by learning. A man of science is expected to excel the unlettered and unenlightened, even in occasions where literature is of no use, and among weak minds he loses his reverence

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reverence by discovering no superiority in those arts of life, in which all are unavoidably equal,; as when a monarch makes a journey to the remoter provinces, the rustics are said sometimes to wonder, that they find him of the same stature as themselves. These demands of prejudice and folly can never be satisfied, and therefore many of the imputations, which learning suffers from disappointed ignorance, is without reproach.—The learned, however, might generally support their dignity with more success, if they suffered themselves not to be misled by superfluous attainments or qualifications, which few can understand or value, and with which they may sink into the grave without any conspicuous opportunities of exerting them. Raphael, in return to Adam's inquiry into the courses of the stars, and the revolutions of heaven,

ven, counsels him to withdraw his mind from idle speculations, and instead of watching motions which he has no power to regulate, to employ his faculties upon nearer and more interesting objects—the survey of his own life—the subjection of his passions—the knowledge of the duties which must daily be performed—and the detection of dangers which must daily be incurred.—This angelic counsel, every man of letters should always have before him. He who devotes himself intirely to retired worldly study, naturally sinks from omission to forgetfulness of social and religious duties; from which he must necessarily be sometimes awaked, and recalled to the condition of mankind in general, and to his own in particular,



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**THE CARE OF****FORMING THE MANNERS.**

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IF there were no other views in instruction than making a man learned; if it were confined to his being skilful, eloquent, and fit for business; and if, in improving the understanding, it neglected to direct the heart, it would by no means come up to what might be reasonably expected, nor would it lead us to one of the principal ends for which we came into the world.—How little soever we examine the nature of man, his inclinations, and his end, it is easy to discern, that he is not made for himself

himself only, but for society. Providence has appointed him a station; he is the member of a body, the advantage of which he must strive to procure; and, as in a concert of music, he must qualify himself, to perform his part, that the harmony may be perfect. But among the infinite variety of occupations, which entertain and engage mankind, the employments which the state is concerned to see well filled, are such as require the brightest talents, and the most advanced degrees of knowledge. Other arts and professions may be neglected to a certain point, and the state be not remarkably the worse for it. But the case is otherwise with the employments which require wisdom and conduct, as they give movement to the whole body of the state, and having a greater share of authority, more directly influence the success of  
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of the government, and the happiness of the public. Now it is virtue alone which enables a man to discharge the offices of a state with credit. It is the good dispositions of the heart, that distinguish him from the rest of mankind, and by constituting his real merit, make him also a fit instrument for procuring the welfare of society. It is virtue which gives him the taste of true and solid glory, inspires him with love to his country, and motives to serve it well; and which teaches him also to prefer the public good to his own private interest; to think nothing necessary but his duty, nothing comfortable but the testimony of his own conscience, nor any thing shameful but what is vicious. It is virtue which makes him disinterested; and secures his liberty, which raises him above flattery, menaces, reproaches, and misfortunes;

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which

which prevents his giving way to injustice, however mighty and formidable it might be; and which habituates him in all his proceedings, to have a view of the lasting and incorruptible judgment of posterity, and never prefer before it the faint glimmerings of a false glory, which will vanish like smoke, at the end of his days.— These then are the ends which good masters purpose in the education of youth.— They put a small value upon the sciences, unless they lead to virtue. They look upon an immense erudition as inconsiderable, if unattended with probity. It is the honest man they prefer to the learned; and laying before their scholars the most beautiful passages of antiquity, they strive less to enlarge their capacity than to make them virtuous, good children, good fathers, good friends, and good citizens.



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OF  
*INVENTION & ART,*  
THEIR WORTH.

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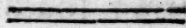
MANY things which cannot be effected by strength, or by the old way of enterprizing, may yet be brought about by some new and untried means. A man of sagacity and penetration, upon encountering a difficulty or two, does not immediately despair, but if he cannot succeed one way, employs his wit and ingenuity another; and to avoid and get over an impediment, makes no scruple of stepping out of the path of his forefathers. Since our happiness,

ness, next to the regulation of our minds, depends altogether upon our having and enjoying the conveniences of life, why should we stand upon ceremonies about the method of obtaining them, or pay any deference to antiquity upon the score? If almost every age had not exerted itself in some new improvements of its own, we should want a thousand arts, or at least many degrees of perfection in every art, of which we are at present in possession.— The invention of any thing which is more commodious for the mind or body, than what was in use before, ought to be embraced readily, and the projection of it distinguished with a suitable encouragement.

The man who enriches the present fund of knowledge with some new and useful improvement, like a happy adventure at sea,

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sea, discovers, as it were, an unknown land, and imports an additional trade into his own country.



OF

## COVETOUSNESS.



OF all the vices to which mankind are subject, none is of so considerable duration as covetousness. All others leave us, or we leave them, when old age overtakes us; but this, too often, goes with us from this world to the next. It is surprising to consider, that a person labouring under the infirmities incident to old age, and drawing near his grave, should still carp and

and be anxious, for what can by no means be serviceable to him, and which if acquired must very soon be parted with. This is like a thief robbing at the gallows; or a shipwrecked mariner loading himself with weights, which the more speedily sink him. But such is the restless temper of many persons; they can not be satisfied, though they enjoy more than enough. Augustus represented how foolish and unreasonable this vice was, to his favourite Mæcenas, by shewing him that six feet in length and two in breadth, of earth, was the whole portion of the greatest monarch. Nevertheless, riches, when honestly acquired, and religiously applied, are great blessings; they enable the possessor of them to do much good in the world, by relieving the poor, instructing the ignorant, reclaiming the vicious, and many other ways capacitate



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tate him to be the instrument of God's honour, by being a public benefactor to mankind. But when riches are gotten by dishonest means, and applied to wicked purposes, they are then a great evil: as being capable of doing much mischief.—However acquired, they ought to be rightly used; either justly, in satisfying the demands of those who have a property in them, or charitably, by distribution to those who need them: never to be coveted for their own sake, nor hoarded for our humour; but religiously managed for the glory of him who gave them.

OF



OF

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*CURIOSITY.*

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**CURIOSITY** is very often fatal in its consequences, and pernicious in its effects. Could we pry into all the mysteries of nature, fathom the profundity of the vast abyfs, find out the most secret things of the earth, and with a staff walk to heaven, even something would be yet wanting to complete our desires. Happiness is not fully attainable in this world, but is reserved for a better. Yet knowledge, as far as it may be useful, makes life very agreeable. Arts and sciences delight the  
mind;

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mind; and a studious application to business in youth makes age comfortable. Industry is ever commendable, and if our condition be low, it is our duty, by all honest means we can contrive, to advance ourselves: among which none is more likely than learning, which is an ornament to mankind. Sloth is ever detestable; idleness ever procures poverty, and laziness want; yet an unsettled mind rarely has peace, or an ungovernable disposition satisfaction. A bee in a bottle may labour for its enlargement, but to little purpose; so the mind of man, intent on things vain or contrary to his nature, may be full of inquietude, and never gain his end. A disposition calm and serene, founded on virtue and knowledge; an industrious endeavour to discharge the duties of our respective stations, and a firm reliance on

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providence

providence for our support under all difficulties, will make us more happy than the possession of the Indies.

Contentment is a constant store;  
Desires what's fit, and nothing more,

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*FRIENDSHIP.*

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MANY have talked of the perpetuity of friendship, of invincible constancy, and unalienable kindness; and some examples have been seen of men, who have continued faithful to their earliest choice, and whose affection has predominated over changes of fortune and contrariety of opinion. But these instances are memorable, because



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because they are rare. The friendship which is to be practised by common mortals, must take its rise from mutual pleasure, and must end when the power ceases of delighting each other. But it ought to be the duty of every social being, and indeed there is a necessity for it, to endeavour to make friendship firm and lasting. Now, to this purpose, nothing is so requisite as a strict observance of the rules of honour and generosity; for the very life and soul of friendship subsists upon mutual benevolence, upon conferring and receiving mutual obligations. A stingy reserved behaviour starves it; it ought to be free, open and communicative, without the least tincture of suspicion or distrust. For jealousy in friendship is a certain indication of a false heart; though in love it may be the distinguishing mark of a good one.

one. Nor is there any thing merely chimerical, or romantic in this notion; for if we examine, we shall find that reason will confirm the truth, and experience will evince the utility of it. He that hopes for assistance or accommodation in any exigency, or time of misfortune, must lay in a provision for it, by watching the necessities of his acquaintances, and relieving the most deserving of them in their wants, by a ready and willing contribution. By these means, gratitude, which is never wanting to an honest mind, will secure us a reasonable fund of retribution and reversion; and all the favours we bestow, will, like the tide of a river, in due season, flow back again upon us. But the most fatal disease of friendship is gradual decay or dislike hourly increased by causes too slender for complaint; and too numerous for removal.

removal. Those who are angry may be reconciled; those who have been injured may receive a recompense; but when the desire of pleasing and willingness to be pleased are silently diminished, the renewal of friendship is hopeless; as, when the vital powers sink into languor, there is no longer any need of the physician.



PRECEPT

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*PRECEPT & EXAMPLE.*

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How few parents are there, who are sufficiently careful and circumspect in what they do in the presence of their children, or who are willing to restrain themselves from all discourse, that may instill false notions into them? have they not continually the commendations of such persons in their ears, as possess great estates, have large attendance, fine houses, sumptuous furniture, &c. And does not all this amount to a public approbation, and a voice far more dangerous than that of the syrens in the fable, which, after all, were heard no farther than the neighbourhood



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hood of the rock they dwell in, whereas this reaches into every town, and almost into every house. Nothing is said before children without effect. One word of esteem or admiration of riches fallen from the father, is enough to create a passion for them in the son, which will grow up with his years, and perhaps be never extinguished. To all these deluding enchantments, it is necessary that a voice be opposed, which shall make itself heard amidst the cries of dangerous opinions, and disperse all these false prejudices. Youth have need of a faithful and constant monitor, an advocate which shall plead with them the cause of truth, honesty and reason; which shall point out to them the mistakes which prevail in most of the discourses of mankind, and lay before them certain rules whereby to discern them.—

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But who must this monitor be? The master who has the care of their education? And shall he make set lessons to instruct them on this head? At the very name of lessons they take the alarm, keep themselves upon their guard, and shut their ears to all he can say, as though he were laying snares to entrap them. They must therefore have masters who can lie under no suspicion or distrust. To heal or preserve them from the contagion of the present age, we must carry them back into other countries and times, and oppose the opinions and examples of the great men of antiquity, to the false principles and ill examples, which carry away the greatest part of mankind. They will readily give ear to lectures that are made by a Camillus, a Scipio, or a Cyrus; and such instructions concealed, and in a manner disguised

guised under the name of stories, will make a deeper impression upon them, as they seem less designed, and as it were, accidentally thrown before them.

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WHEREIN

*REAL GREATNESS CONSISTS.*

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WHATEVER is external to a man, whatever may be common to good and bad, does not make him truly valuable.— We must judge of a man by the heart. Thence proceed great designs, great actions and great virtues. Solid glory, which cannot be imitated by pride, nor equalled by pomp, resides in the source of personal  
H                      qualifications

qualifications and noble sentiments. To be good, liberal, beneficent and generous; to value riches only for the sake of distributing them, places of trust for the service of our country, power and credit to be in a condition to suppress vice and reward virtue; to be really good without endeavouring to appear so; to bear poverty nobly, to suffer injuries and affronts with patience; to stifle resentments, and do all sorts of good offices to an enemy, when we have it in our power to be revenged of him; this is what makes a man truly great, and really deserving of esteem. Take away probity from the most eminent actions, the most valuable dispositions, and what are they but objects of contempt.— Is the drunkenness of Alexander, his insatiable thirst after praise and flattery, the murder of his best friends, consistent with  
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the character of a great and good prince. And, on the other hand, when we read in history any actions of liberality, generosity, clemency, disinterestedness, or forgetfulness of injuries, is it in our power to refuse them our esteem and admiration; and do we not find ourselves affected, after so many ages past, with the bare recital of them? Is it possible to resist the impressions they make upon our hearts? It is the voice and testimony of an upright, sound, and pure nature, not yet corrupted by ill examples and bad principles, which should be the rule of our judgments, and in a manner the basis of real greatness.



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AN IMAGE OF

*THE REGAL OFFICE.*

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MEN seldom form to themselves a right judgment of true glory, and the duties essential to regal power. The scripture only gives us a full idea of them, and this it does under the simile of a very large and strong tree, whose top reaches to heaven, and whose branches extend to the extremities of the earth. As its foliage is very abundant, and it is bowed down with fruit, it constitutes the ornament and felicity of the plains around it. It supplies a grateful shade, and a secure retreat to  
beasts

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beasts of every kind: animals, both wild and tame, are safely lodged under its hospitable branches; the birds of heaven dwell in the boughs of it, and it supplies food to all living creatures. Can there be a more just or more instructive idea of the kingly office, whose true grandeur and solid glory does not consist in that splendour, pomp, and magnificence which surround it; nor in that reverence and exterior homage which are paid it by subjects; but in the real services and solid advantages it procures to nations, whose support, defence, security and asylum it forms, at the same time that it is the fruitful source of terrestrial blessings of every kind; especially with regard to the poor and weak, who ought to find, beneath the shade and protection of royalty, a sweet peace and tranquillity not to be interrupted or disturbed;

turbed; whilst the monarch himself sacrifices his ease, and experiences alone those storms and tempests from which he shelters all others.

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### HISTORY.

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IT is not without reason that history has ever been looked upon as the light of ages, the depository of events, the faithful witness of truth, the source of prudence and good counsel, and the rule of conduct and manners. Confined, without it, to the bounds of the age and the country in which we live, and shut up in the narrow circles of such branches of knowledge as are peculiar to us, and within the limits of  
our



our own private reflections; we remain always in a kind of infancy, which leaves us strangers to the rest of the world, and profoundly ignorant of all that has gone before us, or even now furrounds us. What is the small number of years that makes up the longest life? Or what the extent of country which we are able to possess or travel over, but an imperceptible point, in comparison to the vast regions of the universe, and the long series of ages which have succeeded one another since the creation of the world? and yet all that we are capable of knowing must be limited to this imperceptible point, unless we call in the study of history to our assistance, which opens to us every age and every country, keeps up a correspondence betwixt us and the greatest men of antiquity; sets all their actions before our eyes, all their achievements,

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achievements, their virtues, and their faults. History may properly be called the common school of mankind, equally open and useful both to the great and small, to princes and subjects, but more necessary to princes and great men than all the world besides. For how can awful truth approach them amidst the crowd of flatterers which surrounds them, and which are continually commending and admiring them, or, in other words, corrupting and poisoning their hearts and understandings? How can truth make her feeble voice be heard among such tumult and confusion? How venture to lay before them the duties and slaveries of royalty? How, show them wherein their true glory consists, and represent to them, that if they will but look back to the origin of their institution, they may easily find they were  
made

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made for the people, and not the people for them? These services, which are so necessary and important, can not be paid them, but by the assistance of history, which alone has the power of speaking freely to them, and the right of placing an absolute judgment upon the actions of princes. They may extol their abilities, set off their understandings or courage, and boast of their exploits and conquests as much as they please; if they have no foundation for all this in truth and justice, history will secretly condemn them under borrowed names. The greatest number of the most famous conquerors, they will see, are treated as public plagues, the enemies of mankind, and the robbers of nations; who, hurried on by a blind and restless ambition, carry desolation from country to country, and, like an inundation of  
I fire,



fire, ravage all that they meet in the way. They will see a Caligula, a Nero, and a Domitian, who were praised to excess during their lives, become the horror and execration of mankind after their death: whereas, Titus, Trajan, Antonius, and Marcu Aurelius, are still looked upon as the delights of the world, for having made use of their power only to do good. Thus, history is to them a tribunal raised in their life time, like that which was formerly erected among the Egyptians, where princes, like private men, were tried and condemned after their death; and that hence they may learn before-hand the sentence that will for ever be passed upon their reputation. It is history, which fixes the seat of immortality upon actions truly great, and sets a mark of infamy on vices, which no after ages can efface. It is by history,



history, that mistaken merit and oppressed virtue, appeal to the uncorruptible tribunal of posterity, which grants them the justice their own age has sometimes refused them; and which, without respect of persons, and the fear of a power which is no more, condemns the unjust abuse of authority with an inexorable severity.—

There is no age or condition which may not draw the same advantages from history; and what has been said of princes and conquerors, comprehends likewise, in some measure, all persons in power, whether ministers of state, generals, magistrates, prelates, masters, &c. in a word, all who have authority over others. For sometimes those, in very limited stations, have more pride, haughtiness and humour, than even kings, and carry their despotic dispositions and arbitrary power to a greater length.

length. History therefore is of great advantage, to lay useful lessons before them all, and present them with a faithful mirror of their duties and obligations, and thus let them know, that they are all constituted for the sake of their inferiors, and not their inferiors for them.



**POWER**

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*POWER OF HABIT.*

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IT has been the endeavour of all those, whom the world has respected for superior wisdom, to persuade man to be acquainted with himself, to learn his own power and his own weakness, to observe by what evils he is most dangerously beset, and by what temptations most easily overcome. This counsel has been often given with serious dignity, and often received with appearance of conviction; but as very few can search deep into their own minds without meeting what they wish to hide from themselves, scarce any man persists in cultivating

ting such disagreeable acquaintance, but draws the veil again between his eyes and his heart, leaves his passions and appetites as he found them, and yet advises others to look into themselves. This is the common result of inquiry, even among them that endeavour to grow wiser or better, but this endeavour is very far from being frequent. The greater part of the multitudes that swarm upon the earth has never been disturbed by such uneasy curiosity, but deliver themselves up to business, or to pleasure, plunge into the current of life, whether placid or turbulent, and pass on from one point of prospect to another, attentive rather to any thing than the state of their minds; satisfied, at an easy rate, with an opinion, that they are no worse than others, that every man must mind his own interest, or that their pleasures  
only



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only hurt themselves, and are therefore no proper subjects of censure. Some, however, there are, whom the intrusion of scruples, the recollection of better notions, or the latent reprehension of good examples, will not suffer to live entirely contented with their own conduct; these are forced to pacify the mutiny of reason with fair promises, and quiet their thoughts with designs of calling all their actions to review, and planning a new scheme for the time to come. But there is nothing which we estimate so fallaciously as the force of our resolutions, nor any fallacy which we so unwillingly and tardily detect. He that has resolved a thousand times, and a thousand times deserted his own purpose, yet suffers no abatement of his confidence, but still believes himself his own master; and thinks himself able  
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by innate vigour of soul, to press forward to his end, through all the obstructions that inconveniences or delights can put in his way.

That this mistake should prevail for a time, is very natural. When conviction is present, and temptation out of sight, we do not easily conceive how any reasonable being can deviate from his true interest.— What ought to be done while it yet hangs only in speculation, is so plain and certain, that there is no place for doubt; the whole soul yields itself to the predominance of truth, and readily determines to do what, when the time of action comes, will be at last omitted. It is not common to charge the difference betwixt promise and performance, betwixt profession and reality, upon design and studied deceit; but the truth is, that there is very little  
hypocrisy

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hypocrisy in the world; we do not so often endeavour or wish to impose upon others as ourselves; we resolve to do right, we hope to keep our resolutions, we declare them to confirm our own hopes, and fix our own inconstancies by calling witnesses of our actions; but at last habit prevails, and those whom we invited to our triumph, laugh at our defeat. Custom is commonly too strong for the most resolute resolver, though furnished for the assault with all the weapons of philosophy. Those who are in the power of evil habits must conquer them as they can; and conquered they must be, or neither wisdom nor happiness can be attained; but those who are not yet subject to their influence, may, by timely caution preserve their freedom; they may effectually resolve to escape the tyrant, whom they will very vainly resolve to conquer.

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*NECESSARIES & SUPERFLU-  
ITIES.*

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**IRON** is common, and gold is rare. Iron contributes so much to supply the wants of nature, that its use constitutes much of the difference betwixt polished and savage life, betwixt the state of him that slumbers in European palaces, and him that shelters himself in the cavities of a rock from the chilness of the night, or the violence of the storm. Gold can never be hardened into saws or axes; it can neither furnish instruments of manufacture, nor utensils of agriculture; its only quality is to shine,  
and



and the value of its lustre arises from its scarcity. Throughout the whole circle, both of natural and moral life, necessities are as iron, and superfluities as gold.—What we really need we may readily obtain: so readily that far the greater part of mankind has, in the wantonness of abundance, confounded natural with artificial desires, and invented necessities for the sake of employment, because the mind is impatient of inaction, and life is sustained with so little labour, that the tediousness of idle time cannot otherwise be supported. Thus plenty is the original cause of many of our needs; and even the poverty, which is so frequent and distressful in civilized nations, proceeds often from that change of manners which opulence has produced. Nature makes us poor only when we want necessities, but custom gives

gives the name of poverty to the want of superfluities.—When Socrates passed through shops of toys and ornaments, he cried out, how many things are here which I do not need! And the same exclamation may every man make who surveys the common accommodations of life. Superfluity and difficulty begin together.—To dress food for the stomach is easy; the art is, to irritate the palate when the stomach is sufficed. A rude hand may build walls, form roofs and lay floors, and provide all that warmth and security require; we only call the nicer artificers to carve the cornice, or to paint the ceilings.—Such dress as may enable the body to endure the different seasons, the most unlightened nations have been able to procure; but the work of science begins in the ambition of distinction, in variations

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riations of fashion, and emulation of elegance. Corn grows with easy culture; the gardener's experiments are only employed to exalt the flavours of fruits, and brighten the colours of flowers. Even of knowledge, those parts are most easy which are generally necessary. The intercourse of society is maintained without the elegancies of language. Figures, criticisms, and refinements, are the work of those whom idleness makes weary of themselves.

The commerce of the world is carried on by easy methods of computation.— Subtilty and study are required only when questions are invented merely to puzzle, and calculations are extended to shew the skill of the calculator. The light of the sun is equally beneficial to him whose eyes tell him that it moves, and to him whose reason persuades him that it stands still;  
and



and plants grow with the same luxuriance whether we suppose earth or water the parent of vegetation.

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*THE EARTH.*

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THE world may be considered as one vast mansion, where man has been admitted to enjoy, to admire, and to be grateful. The first desires of savage nature are merely to gratify the importunities of sensual appetite, and to neglect the contemplation of things, barely satisfied with their enjoyment: the beauties of nature, and all the wonders of creation, have but little charms for a being taken up in obviating the wants of the day, and anxious for precarious



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carious subsistence. Those philosophers, therefore, who have testified such surprize at the want of curiosity in the ignorant, seem not to consider that they are usually employed in making provision of a more important nature; in providing rather for the necessities than the amusements of life. It is not till our more pressing wants are sufficiently supplied, that we can attend to the calls of curiosity; so that in every age scientific refinement has been the latest effort of human industry. But human curiosity, though, at first, slowly excited, being at last possessed of leisure for indulging its propensity, becomes one of the greatest amusements of life, and gives higher satisfactions than what even the senses can afford. A man of this disposition turns all nature into a magnificent theatre, replete with objects of wonder and surprize, and fitted

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fitted up chiefly for his happiness and entertainment: he industriously examines all things, from the minutest insect to the most finished animal; and, when his limited organs can no longer make the distinction, he sends out his imagination upon new inquiries. Nothing, therefore, can be more august and striking than the idea which his reason, aided by his imagination, furnishes of the universe around him.— Astronomers tell us, that this earth which we inhabit forms but a very minute part in that great assemblage of bodies of which the whole is composed.

It is a million of times less than the sun, by which it is enlightened. The planets also, which, like it, are subordinate to the sun's influence, exceed the earth one thousand times in magnitude. These, which were at first supposed to wander in the  
heavens

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heavens without any fixed path, and that took their name from their apparent deviations, have long been found' to perform their circuits with great exactness and strict regularity. They have been discovered as forming with our earth a system of bodies circulating round the sun, all obedient to one law, and impelled by one common influence.

**SUPERIORITY****L**

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*SUPERIORITY OF MAN.*  

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MAN is lord of all the sublunary creation; the howling savage, the winding serpent, with all the untameable and rebellious offspring of nature, are destroyed in the contest, or driven to a distance from his habitations. The extensive and tempestuous ocean, instead of limiting or dividing his power, only serves to assist his industry, and enlarge the sphere of his enjoyments.

Its billows, and its monsters, instead of presenting a scene of terror, only call up the courage of this little intrepid being; and the greatest dangers that man now  
fears



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fears on the deep, is from his fellow creatures! Indeed, when we consider the human race as nature has formed them, there is but very little of the habitable globe that seems made for them. But when we consider them as accumulating the experience of ages, in commanding the earth, there is nothing so great, or so terrible.—What a poor contemptible being is the naked savage, standing on the beach of the ocean, and trembling at its tumults! How little capable is he of converting its terrors into benefits; or of saying, behold an element made wholly for my enjoyment!—He considers it as an angry Deity, and pays it the homage of submission. But it is very different when he has exercised his mental powers; when he has learned to find his own superiority, and to make it subservient to his commands. It is then that

that his dignity begins to appear, and that the true Deity is justly praised for having been mindful of man; for having given him the earth for his habitation, and the sea for an inheritance.

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OF THE  
*VARIOUS RANKS IN SOCIAL  
LIFE.*

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EVERY one must agree that man was not made for himself only; but for society. We are all of us dependent one upon another even for the necessities of life; every thing we stand in need of is readily obtained, but it is always at the expence of another's

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another's labour; by which, man is as it were forced into a state of society. Common interest tells him that it is necessary to his existence that he forms connections, and leagues himself with his fellow creatures. There is a natural inequality or diversity among men that fits them for society, enables them to fill up all the different offices of polished life, and forms their varied abilities, nay, even their particular defects and wants, into a firm band and union.

Where the arrangement of these varied attributes in man is conducted in society by the views of nature, or the dictates of revelation which explain and enforce them, there the feelings and interests of the weaker, or inferior members, are consulted equally with those of the stronger or superior. Each man takes that station for  
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which nature intended him; and his rights are fenced around, and his claims are restrained, by laws prescribed by the author of nature: for He is the only rightful legislator; and human regulations are in a moral sense binding, only when they can be traced immediately, or in principle to this pure origin. As the Creator of man had the general improvement and happiness of the race in view, every law that respects him must suppose an inattention to this purpose of his being, and therefore can not regard the interest of one at the expence of another. All, as far as is consistent with general good, must be left to the free use of their powers and acquisitions, or of life, liberty and property. In the use of these within the limits of law, consists the only equality that can take place among men; and it is evident that  
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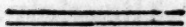
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the extent of this use must vary according to the different situation of each individual, and the capacity, or power of exertion, which he possesses, and farther must be affected by the state of improvement, that the community, of which he is a member has attained.—Opposed to this law of nature, and of God, that gives and secures to every man the rights adapted to his particular station in society, stands the artificial, or unnatural relation of master and slave; where power constitutes right; where according to the degrees of his capacity of coercion, every man becomes his own legislator, and erects his interest or his caprice into a law, regulating his conduct to his neighbour. And as the one draws its origin from the heavenly fountain of benevolence, so the other may be traced to the infernal enemy of all Goodness.

ness. For here no mutual benefit is consulted, but every wish, every feeling, is submitted to the mandate of a selfish tyrant. Yet the influence of this lust for acting the master has been so universal, and has obtained so long, as to oblige us also, in principle, to deduce it immediately from that love of power, which, within the boundaries prescribed by nature, makes a part of our constitution; it not being possible to account for its having so generally prevailed, on any other supposition than its being an abuse of what is natural to mankind, excited and cherished in them by an enemy to their virtue and happiness.



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THE UNHAPPINESS CONSEQUENT ON THE  
NEGLECT OF

*Early improving the Mind.*



THERE is not a greater inlet to misery and vices of all kinds, than not knowing how to pass our vacant hours. For what remains to be done, when the first part of their lives, who are not brought up to any manual employment, is slipped away without an acquired relish for reading, or taste for other rational satisfactions? Should they pursue their pleasures? But to say nothing of religion, common prudence will warn them to tie up the wheel, as they

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begin to go down the hill of life. Shall they then apply themselves to their studies? Alas! the seed time is already past: the enterprising and spirited ardour of youth being over, without having been applied to those valuable purposes for which it was given, all ambition of excelling upon generous and laudable principles quite stagnates. If they have not some poor expedient to deceive the time, or rather to deceive themselves, the length of a day will seem tedious to them, who, perhaps, have the unreasonableness to complain of the shortness of life in general. When the former part of our life has been nothing but vanity, the latter end of it can be nothing but vexation. In short, we must be miserable without some employment to fix, or some amusement to dissipate our thoughts: the latter we cannot



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not command in all places, nor relish at all times; and therefore there is an absolute necessity for the former. We may pursue this or that new pleasure; we may be fond for a while of a new acquisition; but when the graces of novelty are worn off, and the briskness of our desire is over, the transition is very quick and sudden, from an eager fondness to a cool indifference. Hence there is a restless agitation in our minds, still craving for something new, still unsatisfied with it, when possessed; till melancholy increases, as we advance in years, like shadows lengthening towards the close of the day.

How much otherwise is it with those, who have laid up an inexhaustible fund of knowledge! When a man has been laying out that time in the pursuit of some great and important truth, which others waste

waste in a circle of gay follies, he is conscious of having acted up to the dignity of his nature; and from that consciousness, there results that serene complacency, which, though not so violent, is much preferable to the pleasures of the animal life. He can travel on from strength to strength, for, in literature as in war, each new conquest which he gains, impowers him to push his conquests still farther, and to enlarge the empire of his reason: thus he is ever in a progressive state, still making new acquirements, still animated with hopes of future discoveries.



GENTLE-

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## GENTLENESS

RECOMMENDED ON CONSIDERATION OF OUR  
OWN INTEREST.

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WHATEVER ends a good man can be supposed to pursue, gentleness will be found to favour them: it prepossesses and wins every heart; it persuades, when every other argument fails; often disarms the fierce, and melts the stubborn. Whereas, harshness confirms the opposition it would subdue; and, of an indifferent person, creates an enemy. He who could overlook an injury committed in the collision of interests, will long and severely resent the

the flights of a contemptuous behaviour. To a man of gentleness, the world is generally disposed to ascribe every other good quality. The higher endowments of the mind we admire at a distance, and when any impropriety of behaviour accompanies them, we admire without love: they are like some of the distant stars, the beneficial influence of which reaches not to us. Whereas, of the influence of gentleness, all in some degree partake, and therefore all love it. A man of this character, rises in the world without struggle, and flourishes without envy. His misfortunes are universally lamented, and his failings are equally forgiven.

But whatever may be the effect of this virtue on our external condition, its influence on our internal enjoyment is certain and powerful. That inward tranquillity  
which



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which it promotes, is the first requisite to every pleasurable feeling. It is the calm and clear atmosphere, the serenity and sunshine of the mind. When benignity and gentleness reign within, we are always least in hazard of being ruffled from without; every person, and every occurrence, is beholden in the most favourable light. But let some clouds of disgust and ill humour gather on the mind, and immediately the scene changes: nature seems transformed; and the appearance of all things is blackened to our view. A gentle mind is like a smooth stream which reflects every object in its just proportion, and in its fairest colours. The violent spirit, like troubled waters, renders black the images of things distorted and broken; and communicates to them all, that disordered motion which arises solely from its own agitation.

TIME,

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*TIME,*A SACRED TRUST.  

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**T**IME thou oughtest to consider as a sacred trust committed to thee by God; of which thou art now the depository, and art to render an account at last. That portion of it which he has allotted thee, is intended partly for the concerns of this life, partly for those of the next. Let each of these occupy, in the distribution of thy time, that space which properly belongs to it. Let not the hours of hospitality and pleasure, nor the discharge of thy necessary affairs, incroach upon the time which is due to devotion, To every  
thing

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thing there is a season, and a time for every purpose under the heavens. If thou delayest till to morrow what ought to be done to day, thou over-chargest the morrow with a burden that belongs not to it. Thou loadeest the wheels of time, and preventest it from carrying thee along smoothly. He who every morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light which darts itself through all his affairs. But where no plan is laid, where the disposal is merely to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution nor review.



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PHILO-

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## PHILOSOPHY

ADORNS THE MIND WITH AN INFINITY OF

*Curious Knowledge.*

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IT is surprizing that man, placed in the midst of nature, which presents him with the greatest spectacle it is possible to imagine, and surrounded on all sides with an infinity of wonders made for him, should scarce ever think either of considering these wonders which are so deserving of his attention and curiosity, or of taking a view of himself. He lives in the midst of a world, of which he is the sovereign, as a stranger, who looks with indifference upon all that passes in it, and as if it was not his concern



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concern. The universe, in all its parts, declares and points out his author, but for the most part to the deaf and blind, who have neither ears to hear, nor eyes to see. One of the greatest services that philosophy can do us, is to awaken us from this drowsiness, and rouse us from this lethargy, which is a dishonour to humanity, and in a manner reduces us below the beasts, whose stupidity is the consequence of their nature, and not the effect of neglect and indifference. It awakens our curiosity, it excites our attention, and leads us as it were, by the hand, through all the parts of nature, to induce us to study and search out the wonderful works of it. It presents the universe to our eyes as a large picture, where every part has its use, every line its grace and beauty; but is most wonderful when considered in the whole together.

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ther. By laying before us so beautiful a spectacle, it teaches us to observe the order, symmetry, and proportion that reigns throughout the whole: and with what equality this order, both of the whole and every part, is preserved and maintained; and thereby leads us to the invisible hand and wisdom, by which the whole is disposed. Philosophy, by thus carrying man from wonder to wonder, and conducting him, in a manner, through the whole world, does not suffer him to remain a stranger to himself, or to be ignorant of his own proper being, in which God has been pleased to draw his own image in a far more sensible and perfect manner, than in the rest of the creation.



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TO  
ART.

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O ART! thou distinguishing attribute and honour of human kind; who art not only able to imitate nature in her graces, but even to adorn her with graces of thine own; possessed of thee, the meanest genius grows deserving and has a just demand for a portion of our esteem: devoid of thee, the brightest of our kind lie lost and useless, and are but poorly distinguished from the most despicable and base. When we inhabited forests in common with brutes, nor otherwise known from them than by the figure of our species, thou taught us  
to

to assert the sovereignty of our nature, and to assume that empire, for which providence intended us. Thousands of utilities owe their birth to thee; thousands of elegancies, pleasures and joys, without which life itself would be but an insipid possession. Wide and extensive is the reach of thy dominion: no element is there, either so violent or so subtile, so yielding or so sluggish, as, by the powers of its nature, to be superior to thy direction. Thou darest not the fierce impetuosity of fire, but compellest its violence to be both obedient and useful: by it thou softenest the stubborn tribe of minerals, so as to be formed and moulded into shapes innumerable. To say how thy influence is seen on earth, would be to teach the meanest what he knows already. Nor does thy empire end in subjects thus inanimate: its power  
also



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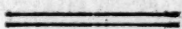
also extends through the various race of animals ; which either patiently submit to become thy slaves, or are sure to find thee an irresistible foe. The faithful dog, the patient ox, the generous horse, and the mighty elephant, are content all to receive their instruction from thee, and readily to lend their natural instincts or strength, to perform those offices which thy occasions call for. Such, O art ! is thy amazing influence, when thou art employed only on these inferior subjects, or nature's inanimate, or at best irrational : but whenever thou chooshest a subject more noble, and employest thyself in cultivating the mind itself, then it is thou becomeest truly amiable and divine : the everflowing source of those sublimer beauties, of which no subject but mind alone is capable. Then it is thou art enabled to exhibit to mankind  
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the admired tribe of poets and orators; the god-like list of philosophers and legislators; the forms of virtuous and equal polities, where private welfare is made the same with public, where crowds themselves prove disinterested, and virtue is made a national and popular characteristick.

Hail! sacred source of all these wonders! thyself instruct me to praise thee worthily; through whom, whatever we do, is done with elegance and beauty; without whom, what we do is graceless and deformed.— Venerable power! by what name shall I address thee? shall I call thee ornament of mind, or art thou more truly mind itself? it is mind thou art, most perfect mind; not rude, untaught, but fair and polished: in such thou dwellest; of such thou art the form; nor is it a thing more  
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possible to separate thee from such, than it would be to separate thee from thy own existence.

*OF SCIENCE.*

THE best way to learn any science is to begin with a regular system, or a short and plain scheme of that science, well drawn up into a narrow compass, omitting the deep or more abstruse parts of it, and that also under the conduct and instruction of some skilful teacher. Systems are necessary to give an entire and comprehensive view of the several parts of any science, which may have a mutual influence towards the explication or proof of each

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other: whereas, if a man deal only in essays, and discourses on particular parts of a science, he will never obtain a distinct and just idea of the whole, and may, perhaps, omit some important part of it, after seven years reading of such occasional discourses. For this reason, young students should apply themselves to their systems much more than pamphlets. That man is never fit to judge of particular subjects relating to any science, who has never taken a survey of the whole.

It is the remark of an ingenious writer, should a barbarous Indian, who had never seen a palace or a ship, view their separate and disjointed parts, and observe the pillars, doors, windows, cornices and turrets of the one, or the prow and stern, the ribs and masts, the ropes and shrouds, the sails and tackle of the other, he would be able

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to form but a very lame and dark idea of either of those excellent and useful inventions. In like manner, those who contemplate only the fragments or parts broken off from any science, dispersed in short and unconnected discourses, and do not discern their relation to each other, and how they may be adapted, and by their union procure the delightful symmetry of a regular scheme, can never survey an entire body of truth, but must always view it as deformed and distempered; while their ideas, which must be ever indistinct and often repugnant, will be in the brain unsorted, and thrown together without order or coherence; such is the knowledge of those men who live upon the scraps of science.

EVENTS

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*EVENTS UNCERTAIN.*

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MAN walketh in a vain show. His fears are often as vain as his wishes. As what flattered him in expectation, frequently wounds him in possession; so that the event to which he looked forward with an anxious and fearful eye, has often, when it arrived, laid its terrors aside; nay, has brought in its train unexpected blessings. Both good and evil are beholden at a distance, through a perspective which deceives. The colours of objects when nigh, are entirely different from what they appeared, when they appeared in futurity.— It is common for men to be deceived in  
their

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their prospects of happiness.—They judge by the sensations of the present moment, and in the fervour of desire pronounce confidently concerning the desired object: but reflect not that their minds, like their bodies, undergo great alteration from the situation into which they are thrown, and the progressive stages of life through which they pass. Hence, concerning any condition which is yet untried, they conjecture with much uncertainty. In imagination they carry their present wants, inclinations, and sentiments, into the state of life to which they aspire. But no sooner have they entered into it than their sentiments and inclinations change,—new wants and desires arise—new objects are required to gratify them; and by consequence their old dissatisfaction returns, and the void which was to have been filled, remains as great as it was before.

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**FELICITY****EQUALLY DISTRIBUTED.**

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**AMONG** the different conditions and ranks of men, the balance of happiness is preserved in a great measure equal; and the high and low, the rich and the poor, approach, in point of real enjoyment much nearer to each other than is commonly imagined. Providence never intended that any state here should either be completely happy, or entirely miserable.— If the feelings of pleasure are more numerous and more lively, in the higher departments of life, such also are those of pain. If greatness flatters our vanity, it multiplies



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plies our dangers.—If opulence increases our gratifications, it increases in the same proportion our desires and demands.—If the poor are confined to a more narrow circle, yet, within that circle lie most of those natural satisfactions, which, after all the refinements of art, are found to be the most genuine and true. For the happiness of every man depends more upon the state of his own mind, than upon any one external circumstance; nay, more than upon all external things put together.—Inordinate passions are the great disturbers of life; and unless we possess a good conscience and a well-governed mind, discontent will blast every enjoyment, and the highest prosperity will only prove disgusted misery. This conclusion then should be fixed in the mind; the destruction of virtue is the destruction of peace. In no station

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station—in no period are we secure from the dangers which spring from our passions. Every age, and every station they beset, from youth to grey hairs, and from the peasant to the prince.

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*SENSIBILITY.*

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TO him who is prompted by virtuous sensibility, every office of beneficence and humanity is a pleasure. He gives, assists, and relieves, not merely because he is bound to do so, but because it would be painful for him to refrain. Hence, the smallest benefit he confers rises in its value, on account of its carrying the affection of the giver impressed upon the gift. It be-  
speaks

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speaks his heart ; and the discovery of the heart is very frequently of greater consequence than all that liberality can bestow. How often will the affectionate smile of approbation gladden the humble, and raise the dejected ! How often will the look of tender sympathy, or the tear that involuntary falls, impart consolation to the unhappy ! By means of this correspondence of hearts, all the great duties which we owe to one another are both performed to more advantage, and endeared in the performance. From true sensibility flow a thousand good offices, apparently small in themselves, but of high importance to the felicity of others ; offices which altogether escape the observation of the cold and unfeeling, who, by the hardness of their manner, render themselves unamiable, even when they mean to do good,—How happy

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then

then would it be for mankind, if this affectionate disposition prevailed more generally in the world! How much would the sum of public virtue and public felicity be increased, if men were always inclined to rejoice with them that rejoice, and to weep with them that weep.

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### EMPLOYMENT.

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THE wants of society call for every man's labour, and require various departments to be filled up. They require that some be appointed to rule, and others to obey; some to defend the society from danger, others to maintain its internal order and peace; some to provide the conveniences



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veniences of life, others to promote the improvement of the mind: many to work; others to contrive and direct. In short, within the sphere of society there is employment for every one: and in the course of these employments, many a moral duty is to be performed,—many a religious grace to be exercised. No one is permitted to be a mere blank in the world. No rank, nor station, no dignity of birth, nor extent of possessions, exempt any man from contributing his share to public utility and good.—This is the precept of God.—This is the voice of nature.—This is the just demand of the human race upon one another.



INDO-

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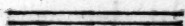
*INDOLENCE.*

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**I**NCONSISTENT foul that man is!—  
languishing under wounds which he has  
the power to heal!—his whole life a con-  
tradiction to his knowledge!—his reason,  
that precious gift of God to him,—(instead  
of pouring in oil) serving but to sharpen  
his sensibilities,—to multiply his pains,  
and render him more melancholy and un-  
easy under them! Poor unhappy crea-  
ture, that he should do so!—are not the  
necessary causes of misery in this life enow,  
but he must add voluntary ones to his  
stock of sorrow;—struggle against evils  
which cannot be avoided, and submit to  
others,

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others, which a tenth part of the trouble they create him, would remove from his heart for ever?

*MAN*

ROSE FROM ONE COMMON ORIGIN.



BY giving man one simple origin, by bestowing on him a common nature, a foundation was laid for the ultimate reunion of mankind, as well now in improved social life as in futurity; a reunion intended to take place in time, under the then-promised connecting head of the creation; and particularly rendered practicable in a unity of laws, government, and worship, by this

this universal equality established among the various families; which keeps the way open for the equal and gradual improvement of their common nature. This is the system taught by revelation: it is a plan that reason readily acknowledges, and benevolence cheerfully adopts: it gives a grand, a flattering, and the only consistent view of mankind, as having for its author the God of universal nature. He, who once has entertained it, must despise the conjectures of philosophy, and the paradoxes of infidelity. And surely it should gain for that revelation which discovers it a favourable, even an interested, hearing, equally from the politician and the philanthropist, as encouraging the noblest and warmest wishes that respect society or man,

All



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All here is consistent and analogical.—  
In certain attributes and qualities in the mental powers all mankind agree. The several families or supposed races have various marks, connecting them with each other, and distinguishing them from the rest. The nations into which each race is divided, with the common attributes of the race, have less apparent, yet still sufficient marks to distinguish them from others, and connect them together. Generally speaking, even inhabitants of provinces have a common run of manners, language, or features, perhaps of all taken together, to bind them in some degree of union, and also to distinguish them. After these, domestic likenesses take place, that have still more intimate common marks, yet allow of a sufficient variety to know a man from his brother.

Now,

Now, in the eye of true philosophy, the distinguishing attributes of the individual, a hair more or less of this or that colour, a particular feature predominant, have as certain a distinct cause in nature, as what makes the difference betwixt the fairest European and the most jetty African.— If, therefore, we can resolve the discriminating attributes of individuals into the necessary final cause of social intercourse, why hesitate we in ascribing to the same cause the more obvious distinctions of the *greater* families? Or, why seek for causes less consistent, apparently less worthy of the Deity, to pamper vanity and pride, when this is full and sufficient to explain the fact?



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CHARITABLE JUDGMENT OF OUR FELLOW-CREATURES RECOMMENDED.

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LET us take a survey of the world, and see what a mixture there is of amiable and disagreeable qualities among men: there is beauty and comeliness; there is vigour and vivacity; there is good humour and compassion; there is wit, and judgment, and industry, even among those that are profligate and abandoned to many vices. There is sobriety, and love, and honesty, and justice, and decency, among men that "know not God, and believe not the gospel of Jesus." There are very few of the

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sons

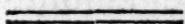
sons and daughters of Adam, but are possessed of something good and agreeable, either by nature or acquirement; therefore, when there is a necessary occasion to mention the vices of any man, we should not speak evil of them in the gross, nor heap reproaches on him by wholesale. It is very disingenuous to talk scandal in the superlatives, as though every man who was a sinner was a perfect villain, the very worst of men, all over hateful and abominable.

How sharply should our own thoughts reprove us, when we give our pride and malice a loose to ravage over all the characters of our neighbours, and deny all that is good concerning them, because they have something in them that is criminal and worthy of blame! Thus our judgment is biased by our passions; and sometimes



.....

times this folly reigns in us to such a degree, that we can hardly allow a man to be wise or ingenuous, to have a grain of good sense or good humour, that is not of our profession, or our party, in matters of church or state. Let us look back upon our conduct, and blush to think that we should indulge such prejudices, such sinful partiality!



IN

*PRAISE OF VIRTUE.*

VIRTUE is of intrinsic value and good desert, and of indispensable obligation; not the creature of will, but necessary and immutable: not local or temporary, but  
of

of equal extent and antiquity with the divine mind: not a mode of sensation, but everlasting truth; not dependant on power, but the guide of all power. Virtue is the foundation of honour and esteem, and the source of all beauty, order, and happiness in nature. It is what confers value on all the other endowments and qualifications of a reasonable being, to which they ought to be absolutely subservient, and without which, the more eminent they are, the more hideous deformities and the greater curses they become. The use of it is not confined to any one stage of our existence, or to any particular situation we can be in, but reaches through all the periods and circumstances of our beings. Many of the endowments and talents we now possess, and of which we are apt to be proud, will cease entirely with the present

sent state; but this will be our ornament and dignity in every future state to which we may be removed.

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TO BE

*Sensible of our false knowledge, a good step  
to self-knowledge.*

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**W**OULD you know yourself, take heed and guard against false knowledge. Search your furniture, and consider what you have to unlearn; for often-times there is as much wisdom in casting off some knowledge which we have, as in acquiring that which we have not: which, perhaps, was what made Themistocles reply, when one offered

offered to teach him the art of memory, that he had much rather he would teach him the art of forgetfulness.

A scholar that hath been all his life collecting books, will find in his library at last a great deal of rubbish; and as his taste alters and his judgment improves, he will throw out a great many as trash and lumber, which, it may be, he once valued and paid dear for, and replace them with such as are more solid and useful. Just so should we deal with our understanding; look over the furniture of the mind; separate the chaff from the wheat, which are generally received into it together; and take as much pains to forget what we ought not to have learned, as to retain what we ought not to forget. To read froth and trifles all our life, is the way always to retain a flashy and juvenile turn; and



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and only to contemplate our first (which is generally our worst) knowledge, cramps the progress of the understanding, and makes our self-survey extremely deficient. In short, would we improve the understanding to the valuable purposes of self-knowledge, we must take as much care what books we read as what company we keep.

“ The pains we take in books or arts,  
“ which treat of things remote from the  
“ use of life, is a busy idleness. If I study (says Montaigne) it is for no other  
“ science than what treats of the knowledge of myself, and instructs me how  
“ to live and die well.”

It is a comfortless speculation, and a plain proof of the imperfection of the human understanding, that, upon a narrow  
scrutiny

scrutiny into our furniture, we observe a great many things which we think we know, but do not ; that a good deal of the knowledge we have been all our lives collecting, is no better than mere ignorance, and some of it worse ; to be sensible of which is a very necessary step to self-acquaintance.

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THE  
*PLEASURES*

RESULTING FROM A PRUDENT USE OF OUR  
FACULTIES.

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**H**APPY that man, who, unembarrassed by vulgar cares, master of himself, his time, and fortune, spends his time in making  
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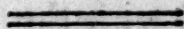
ing himself wiser, and his fortune in making others (and therefore himself) happier: who, as the will and understanding are the two ennobling faculties of the soul, thinks himself not complete, till his understanding be beautified with the valuable furniture of knowledge, as well as his will enriched with every virtue:—Who has furnished himself with all the advantages to relish solitude, and enliven conversation; when serious, not fullen; and when cheerful, not indiscreetly gay:—His ambition, not to be admired for a false glare of greatness, but to be beloved for the gentle and sober lustre of his wisdom and goodness. The greatest minister of state has not more business to do in a public capacity, than he, and indeed every man else, may find in the retired and still scenes of life. Even in his private walks, every thing that is

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visible

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visible convinceth him there is present a being invisible. Aided by natural philosophy, he reads plain legible traces of the divinity in every thing he meets.



### CONSOLATION.



**BEFORE** an affliction is digested,—— consolation ever comes too soon;—and after it is digested—it comes too late:—there is but a mark between these two, as fine almost as a hair, for a comforter to take aim at.





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THE IMPROPRIETY OF DEGRADING ANY PART  
OF THE  
HUMAN SPECIES.

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WHAT useful remedies have we acquired from the savages as they are deemed! The peruvian bark, fenega, farfaparilla, quassia, and many others, calculated to preserve the lives of millions; have we not learned the application of them all from the miserable beings which we scarcely treat as human? Would not an enlightened conduct have added to the number of useful discoveries of this kind, and how little do Europeans consult their own interest, by considering only as slaves, the  
men

men who might, by a humane treatment, be capable of pointing out remedies, which long experience has taught *them* the use of, and which might be applied to the benefit of their fellow-creatures.

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THE

*Impropriety of vindicating Slavery, from  
the absurd notion of the Africans  
being a distinct race of beings.*

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TO suppose different, especially superior and inferior races, supposes different rules of conduct, and a different line of duty necessary to be prescribed for them. But where do we find traces of this difference?

Vice

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Vice never appeared in Africa in a more barbarous and shocking garb, than she is seen every day in the most polished parts of Europe. Europe has not shown greater elevation of sentiment than has shone through the gloom of Africa. We can see cause why the nations, into which for the purposes of society mankind has been divided, should have characteristick marks of complexion and features, to tie, by the resemblance, fellow citizens more closely and affectionately together. And, be it remarked, that these signs are mere arbitrary impressions, that neither give nor take away animal or rational powers; but, in their effect, are confined to the purpose for which they appear to have been impressed,—the binding of tribes and families together. Further, climate, mode of living, and accidental prevalence of particular

cular customs, will account for many national characteristicks.

But the soul is a simple substance, not to be distinguished by squat or tall, black, brown or fair. Hence all the difference that can take place in it is a greater or less degree of energy, a more or less complete correspondence of action, with the circumstances in which the agent is placed. In short, we can have no idea of intellect, but as acting with infinite power and perfect propriety in the Deity, and with various degrees of limited power and propriety, in the several orders of intelligent created beings; so that there is nothing to distinguish these several created orders, but more or less power; and nothing to hinder us from supposing the possible gradual advancement of the lower into the higher ranks of created beings. But we cannot,



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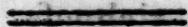
cannot, in like manner, speak of the change of a bull into a horse, or of a swine into an elephant. The annihilation of one is included in the transmutation into the other, because in it, that is lost which constituted the specific difference.

We can plainly see the propriety of different pursuits, and different degrees of exertion of the reasoning energetic powers in the several individuals that compose a community, for carrying on the various purposes of society. But there is not, therefore, a necessity to have recourse to different species of souls, as if the peasant had one sort, the mechanick a second, the man of learning a third; yet whatever concludes for the propriety of races differing in point of excellence, will conclude also for a difference in these. And we see in contradiction to all such reveries,  
that

that communities flourish in proportion as the less of any other difference takes place, than that in which society naturally disposeth of its members for their mutual or joint benefit. The soul is versatile, and being simple in itself takes its manner and tincture from the objects around it; it universally appears to be fitted only for that character in which it is to act: but that this is not an indelible character, appears plainly in every page of the history of mankind. Look into our book of travels, and, in persons no ways remarkable for genius or invention, admire the almost incredible efforts and productions of necessity. How often has the shepherd shone out as a statesman, and the peasant triumphed as a general? Can we suppose greater difference between the African and European, than for example, between the  
keeper

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keeper of sheep, and the governor of men; between leading a herd of gregarious animals out to pasture, and directing the complicated genius and bent of that various creature man, either to counteract or attain the purposes of society: yet the only difference betwixt them, lies in the direction given to the mental faculties.



THE INFLUENCE OF  
*SOLITUDE ON THE MIND.*



**SOLITUDE** not only elevates the mind, but adds new strength to its powers. The man who has not courage to conquer the prejudices and despise the manners of the  
S world,

world, whose greatest dread is the imputation of singularity, who forms his opinions and regulates his conduct upon the judgment and actions of others, will certainly never possess sufficient strength of mind to devote himself to voluntary solitude, which, is as necessary to give a just, solid, firm, and forcible tone to our thoughts, as an intercourse with the world is to give them richness, brilliancy, and just approbation.

The mind employed on noble and interesting subjects, disdains the indolence that stains the vacant breast. Enjoying freedom and tranquillity, the soul feels the extent of its energies with greater sensibility, and displays powers which it was before unconscious of possessing; the faculties sharpen; the mind becomes more clear, luminous, and extensive; the perception



ception more distinct; the whole intellectual system, in short, exacts more from itself in the leisure of solitude than in the bustle of the world. But to produce these happy effects, solitude must not be reduced to a state of tranquil idleness and inactive ease, of mental numbness or sensual stupor; it is not sufficient to be continually gazing out of a window with a vacant mind, or gravely walking up and down the study in a ragged *robe de chambre* and worn out slippers; for the mere exterior of tranquillity cannot elevate or increase the activity of the soul, which must feel an eager desire to roam at large, before it can gain that delightful liberty and leisure which at the same instant animates both reason and the imagination. The mind, indeed, is enabled by the strength it acquires under the shade of retirement to attack

tack prejudices and combat errors, with the unfailing prowess of the most athletic champion; for the more it examines into the nature of things, the closer it brings them to its view, and exposes, with unerring clearness, all the latent properties they possess. An intrepid and reflecting mind, when retired within itself, seizes with rapture on truth the moment it is discovered; looks round with a smile of pity and contempt on those who despise its charms; hears without dismay the invectives which envy and malice let loose against him; and nobly disdains the *hue and cry* which the ignorant multitude raise against him the moment he elevates his hand to dart against them one of the strong and invincible truths he has discovered in his retreat.

Solitude is capable of diminishing the variety of those troublesome passions which  
disturb

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disturb the tranquillity of the human mind, by combining and forming a number of them into one great desire; for although it may certainly become dangerous to the passions, it may also, thanks to the dispensations of providence! produce very salutary effects. If it disorder the mind, it is capable of effecting its cure. It extracts the various propensities of the human heart, and unites them into one: by this process we feel and learn not only the nature but the extent of all the passions, which rise up against us like the angry waves of a disordered ocean to overwhelm us in the abyss; but philosophy flies to our aid, divides their force, and if we do not yield to them an easy victory by neglecting all opposition to their attacks, *virtue* and *self-denial* bring gigantic reinforcements to our assistance, and ensure success.

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THE INFLUENCE OF  
*SOLITUDE ON THE HEART.*

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TO taste the charms of retirement, it is not necessary to divest the heart of its emotions. The world may be renounced without renouncing the enjoyment which the tear of sensibility is capable of affording. But to render the heart susceptible of this felicity, the mind must be able to admire with equal pleasure nature in her sublimest beauties and in the modest flower that decks the vallies; to enjoy at the same time that harmonious combination of parts which expands the soul, and those detached



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detached portions of the whole which present the softest and most agreeable images to the mind. Nor are these enjoyments exclusively reserved for those strong and energetic bosoms whose sensations are as lively as they are delicate, and in which, for that reason, the good and the bad make the same impression: the purest happiness, the most enchanting tranquillity are also granted to men of colder feelings, and whose imaginations are less bold and lively; but to such characters the portraits must not be so highly coloured, nor the tints so sharp; for as the bad strikes them less, so also are they less susceptible of livelier impressions.

The high enjoyments which the heart feels in solitude are derived from the imagination. The touching aspect of delightful nature; the variegated verdure of the forests;

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forests; the resounding echoes of an impetuous torrent; the soft agitation of the foliage; the melodious warblings of the tenants of the grove; the beautiful scenery of a rich and extensive country, and all those objects which compose an agreeable landscape, take such complete possession of the soul, and so entirely absorb our faculties, that the sentiments of the mind are by the charms of the imagination instantly converted into sensations of the heart, and the softest emotions give birth to the most virtuous and worthy sentiments. But to enable the imagination thus to render every object fascinating and delightful, it must act with freedom, and dwell amidst surrounding tranquillity.



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CARE TO BE TAKEN IN THE CHOICE OF OUR  
*FRIENDS.*

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THERE is no need of high encomiums on friendship, to raise it in our estimation. Youth is the favourite soil of this, as of all the other social affections. In men whom age has cooled, and experience cautioned, who have suffered from the worthlessness of many, and from the selfishness of more, the fund of confidence and sensibility, with which they began the world, is too often exhausted: they are little inclined to form new connections; and however they may cherish such as are old, partly through the

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power

power of habit, and partly through remembrance of that smiling season, from whose contemplation, even long after it is past, they now and then catch a reviving ray; yet the enthusiasm with which they then loved, is felt no more, unless, perhaps, by a very few hearts originally cast in a finer mould. Safety and ease are chiefly sought by declining nature: necessity succeeds to choice; and the charm of fervent esteem and fond complacence is chilled and shrivelled by the coldness of worldly policy.

But such, alas! is the mixed condition of humanity, as to admit of no advantage without some abatement. At the same time that the young are qualified to enjoy intensely all that is most exquisite in the sweetest of the bosom, there is infinite danger, lest they be hurried by eagerness,



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or betrayed by credulity, into extravagant attachments and pernicious intimacies, under the specious semblance of friendship. By expecting more from its gratification than it can give where it is realized, and by seeking that gratification where it can not be found, endless disappointments are sustained, and fatal mischiefs are incurred. The good, which might be obtained in the line of moderation, is lost in the pursuit of a phantom; chagrin, disgust, and dark suspicion, are generally the result through the rest of life; and numbers, that set out with kind affections and laudable sentiments, finding themselves deceived and undone by unprincipled companions, whom they meant to cultivate as virtuous friends, are prompted to conclude, that friendship and virtue are empty names;—a conclusion big with wretchedness, horror and desperation.

ON

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ON  
*PREJUDICE.*

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OPINIONS, at first, of every description, were all, probably, considered, and therefore were founded on some reason; yet, not unfrequently, of course, it was rather a local expedient than a fundamental principle that would be reasonable at all times. But, moss-covered opinions assume the disproportioned form of prejudice, when they are indolently adopted only because age has given them a venerable aspect, though the reason on which they were built ceases to be a reason, or  
cannot

cannot be traced. When are we to love prejudices, merely because they are prejudices? A prejudice is a fond obstinate persuasion for which we can give no reason; for the moment a reason can be given for an opinion, it ceases to be a prejudice, though it may be an error in judgment: and are we then advised to cherish opinions only to set reason at defiance? It is impossible to converse with people to any purpose, who, in this style, only use affirmatives and negatives. Before you can bring them to a point, to start fairly from, you must go back to the simple principles that were antecedent to the prejudices broached by power; and it is ten to one but you are stopped by the philosophical assertion, that certain principles are as practically false as they are abstractly true. Nay, it may be inferred, that reason has  
whispered

whispered some doubts, for it generally happens that people assert their opinions with the greatest heat when they begin to waver; striving to drive out their own doubts by convincing their opponent, they grow angry when those gnawing doubts are thrown back to prey on themselves.



## THE

*STABILITY OF MORAL LAWS.*

IT indeed sometimes happens, that by some very extraordinary and unlucky circumstance, a good man may come to be suspected of a crime of which he was altogether incapable, and upon that account  
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be most unjustly exposed for the remaining part of his life to the horror and aversion of mankind. By an accident of this kind, he may be said to lose his all, notwithstanding his integrity and justice, in the same manner as a cautious man, notwithstanding his utmost circumspection, may be ruined by an earthquake or an inundation. Accidents of the first kind, however, are perhaps still more rare, and still more contrary to the common course of things than those of the second; and it still remains true, that the practice of truth, justice and humanity, is a certain and almost infallible method of acquiring what those virtues chiefly aim at, the confidence and love of those we live with.—

A person may be easily misrepresented with regard to a particular action; but it is scarce possible that he should be so with regard

regard to the general tenour of his conduct. An innocent man may be believed to have done wrong; this, however, will rarely happen. On the contrary, the established opinion of the innocence of his manners will often bid us to absolve him where he has really been in the fault, notwithstanding very strong presumptions.— But few were ever despised for certain vices without deserving to be despised.— Quietly does the pure light, shining day after day, refute the ignorant surmise, or malicious tale, which has thrown dirt on a pure character. A false light distorted, for a short time, its shadow—reputation; but it seldom fails to become just when the cloud is dispersed that produced the mistake in vision.

Many people, undoubtedly, in several respects obtain a better reputation than,  
strictly

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strictly speaking, they deserve; for unremitting industry will mostly reach its goal in all races. They who only strive for this paltry prize, like the Pharisees, who prayed at the corners of streets, to be seen of men, verily obtain the reward they seek; for the heart of man cannot be read by man! Still the fair fame that is naturally reflected by good actions, when the man is only employed to direct his steps aright, regardless of the lookers-on, is, in general, not only more true, but more sure.

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**BENEFIT**

OF CONVERSING WITH MEN OF DIFFERENT  
COUNTRIES, OPINIONS,  
&c.

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**C**ONFINE not yourself always to one sort of company, or to persons of the same party or opinion, either in matters of learning, religion, or the civil life, lest if you should happen to be nursed up or educated in early mistake, you should be confirmed and established in the same mistake, by conversing only with persons of the same sentiments. A free and general conversation with men of various countries, and of different parties, opinions, and practices



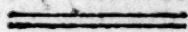
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practices (so far as may be done safely) is of excellent use to undeceive us in many wrong judgments which we may have framed, and to lead us into juster thoughts. It is said, when the king of Siam, near China, first conversed with some European merchants, who sought the favour of trading on his coast, he inquired of them some of the common appearances of summer and winter in their country; and when they told him of water growing so hard in their rivers, that men and horses, and laden carriages, passed over it, and that rain fell down as white and light as feathers, and sometimes almost as hard as stones, he could not believe a syllable they said; for ice, snow and hail, were names and things utterly unknown to him, and to his subjects in that hot climate; he therefore renounced all traffic with such shameful liars,

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liars, and would not suffer them to trade with his people. See here the natural effects of gross ignorance!

Conversation with foreigners on various occasions has a happy influence to enlarge our minds, and to set them free from many errors and gross prejudices we are ready to imbibe concerning them.



ON

*CRUELTY to INFERIOR ANIMALS.*

MAN is that link of the chain of universal existence, by which spiritual and corporeal beings are united: as the numbers and variety of the latter his inferiors, are  
almost

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almost infinite, so probably are those of the former his superiors; and as we see that the lives and happiness of those below us are dependent on our wills, we may reasonably conclude, that our lives and happiness are equally dependent on the wills of those above us; accountable, like ourselves, for the use of this power to the Supreme Creator, and Governor of all things. Should this analogy be well founded, how criminal will our account appear, when laid before that just and impartial Judge! How will man, that sanguinary tyrant, be able to excuse himself from the charge of those innumerable cruelties afflicted on his unoffending subjects committed to his care, formed for his benefit, and placed under his authority by their common Father?

The

The laws of self-defence undoubtedly justify us in destroying those animals who would destroy us, who injure our properties, or annoy our persons; but not even these, whenever their situation incapacitates them from hurting us. What right have we to shoot a bear on an inaccessible island of ice, or an eagle on the mountain's top; whose lives cannot injure us, nor deaths procure us any benefit. We are unable to give life, and therefore ought not wantonly to take it away from the meanest insect, without sufficient reason; they all receive it from the same benevolent hand as ourselves, and have therefore an equal right to enjoy it.

So violent are the passions of anger and revenge in the human breast, that it is not wonderful that men should persecute their real or imaginary enemies with cruelty and malevolence;



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malevolence; but that there should exist in nature a being who can receive pleasure from giving pain, would be totally incredible, if we were not convinced by melancholy experience, that there are not only many, but this unaccountable disposition is in some measure inherent in the nature of man. We see children laughing at the miseries which they inflict on every unfortunate animal which comes within their power: all savages are ingenious in contriving, and happy in executing the most exquisite tortures; and the common people of all countries are delighted with nothing so much as bull-baitings, prize-fightings, executions, and all spectacles of cruelty and horror. Though civilization may in some measure abate this native ferocity, it can never quite extirpate it: the most polished are not ashamed to be pleased

fed with scenes of little less barbarity, and to the disgrace of human nature, to dignify them with the name of sports. They view with delight the trembling deer and defenceless hare, flying for hours in the utmost agonies of terror and despair, and at last sinking under fatigue, devoured by their merciless pursuers: they see with joy the beautiful pheasant and harmless partridge drop from their flight, weltering in their blood, or perhaps perishing with wounds and hunger, under the cover of some friendly thicket to which they have in vain retreated for safety: they triumph over the unsuspecting fish, which they decoyed by an insidious pretence of feeding, and drag him from his native element by a hook fixed to and tearing out his entrails; and to add to all this, they spare neither labour nor expence to preserve  
and

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and propagate these innocent animals, for no other end, but to multiply the objects of their persecution.

What name should we bestow on a superior being, whose whole endeavours were employed, and whose whole pleasure consisted in terrifying, ensnaring, tormenting, and destroying mankind? I say, what name detestable enough could we find for such a being? Yet, if we impartially consider the case, and our intermediate situation, we must acknowledge, that, with regard to inferior animals, just such a being is a *sportsman*.

THE END.